

# *The Brooklyn Jewish Center Review*

COMMUNIST PROPAGANDA  
FOR JEWS

THE LIFE OF JUDAH HALEVI

JEWISH FRIENDS OF MOZART

THEY CONTRIBUTED TO THE  
MACHINE AGE

THE DAHABIEH IS STILL AFLOAT

A PSYCHOLOGICAL STUDY  
OF ANTI-SEMITISM

THE NEWS OF THE MONTH

NOVEMBER

1940

# ANDRE MAUROIS

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*Andre Maurois*

SELDOM HAS THE BROOKLYN JEWISH CENTER BEEN PRIVILEGED TO OFFER AS A FORUM SPEAKER SO DISTINGUISHED A MAN AS M. MAUROIS, INTERNATIONALLY ADMIRER AS A BIOGRAPHER, HISTORIAN AND SOCIAL PHILOSOPHER, AND MEMBER OF THE FRENCH ACADEMY. WHAT THIS FRENCH PATRIOT AND SINCERE JEW HAS TO SAY OF THE CATAclysm IN FRANCE SHOULD BE OF PARAMOUNT INTEREST TO EVERYONE ANXIOUS TO OBTAIN AN INSIDE KNOWLEDGE OF WHAT GOES ON IN EUROPE. ANDRE MAUROIS WILL LECTURE AT THE CENTER ON

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# BROOKLYN JEWISH CENTER REVIEW

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No. 10

## INNER STRIFE IN PALESTINE

**D**ISTRESSING news has reached us recently concerning the struggle going on in the Vaad Leumi (the Jewish National Council) in Palestine. Pinchas Rutenberg who was drafted a year ago as the non-partisan president of the Executive, resigned pleading "ill health." He later stated in an interview that "I was unable physically and mentally to digest the party slough."

"There is no order or discipline in the Yishub," he continues. "The Jewish Agency and the Vaad Leumi Executive do not possess adequate prestige. . . . The Yishub's demoralization is growing daily."

Rutenberg, therefore, suggests that it would be unwise to engage in elections for the Palestine Jewish Assembly, since they are "expensive and absurd." Instead, the Yishub should set up a small body of authoritative non-partisan persons to whom "all practical work in Palestine must be transferred, together with the respective budget under the Agency control."

This plan is strongly opposed by David Ben Gurion, Chairman of the Executive of the Jewish Agency, who is now in this country. He derides the suggestion that the democratic pro-

cesses be abandoned and that the "short cut" of an appointed instead of elected leadership be substituted in its place. He is furthermore opposed to delegating to the Vaad Leumi—a strictly Palestine organization—functions that rightfully belong to the Jewish Agency, which is the organ of the entire world Jewry. Ben Gurion regards the Rutenberg plan as a step toward totalitarianism in Palestinian Jewish life.

This internal chaos is more unfortunate at this time, when the Yishub is faced with the danger of the war approaching closer and closer to the shores of Palestine. Is it too much to expect that the Jewish leadership will forget, for the time being at least, its party squabbles and follow the examples of other countries in face of adversity? In England a Bevin and a Beaverbrook work hand in hand when confronted with a common enemy and even in our own country, we find Ickes and Knox, Stettinus and Hillman collaborating when the need for preparedness arises.

Party bitterness should give way to united action to promote the interests of the Homeland.

—J. G.

## THE LOSS OF DAVID SHAPIRO

**T**HE death of David Shapiro removes from the Jewish scene the last of the group of publishers who made the Yiddish press a powerful influence in the life of American Jewry. He came to *The Day* practically an unknown man, except for his local activities in the Brownsville community in which he resided, but he soon gained fame as the publisher of one of the most progressive and liberal dailies printed in the Yiddish language. He became interested in this newspaper at its inception, twenty-six years ago, as a mere business venture, but found himself attached to it body and soul,

actively helping to shape its policies and solving its many problems. Living in the very center of a world of publicity and publicity seekers, he managed to keep his own personality in the background, protesting against the mention of his name or the use of his photograph even in his own paper.

His growth as a public man increased his interest in communal Jewish activities. He was a liberal contributor to causes with which he became identified and gave of his time and energy to numerous movements.

His greatest interest in life, however, was the Brooklyn Jewish Center, with which he was associated from

its earliest beginnings. He was one of the small group of men who conceived and organized the institution in 1919. He served as its treasurer for a number of years, then as an active member of the Board of Trustees, and for the last few years, as an Honorary Trustee. He took a keen delight in all its religious and educational activities, and helped to make the Center an institution of which the community is justly proud.

Together with the rest of American Jewry we mourn the loss of this faithful son of Israel and devoted member of our institution. —J. G.

## FAREWELL AND GREETINGS

**O**UR Hebrew School has again received high recognition because of the reputation of its teaching staff. About six months ago, Mr. Mordecai Halevi was chosen by the newly created Jewish Education Committee to be one of its educational supervisors. Now, when the Committee needed another member for its supervisory staff, it again chose one of our staff, Emanuel Edelstein, who has already assumed his new duties.

Mr. Edelstein was connected with our Hebrew School for more than fifteen years. He won the affection of all our pupils, the parents, his colleagues on the teaching staff and of all those associated with our Hebrew Education Department. He is a master pedagogue, well versed in all the modern theories of education. Our school is sorry that he has left us, but happy in the new honor that came to him.

We wish at the same time to extend a hearty greeting to two new instructors on our staff. Mrs. Serbin Beder has just returned from Palestine where she lived for the past two and a half years. She was with our school for a number of years before she left for Eretz Israel, and she returns to us enriched by many experiences in our ancient Homeland.

As a successor to Mr. Edelstein, the Education Committee has chosen

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# JUST BETWEEN OURSELVES—

“בינינו לבין עצמנו”

## *An Intimate Chat Between Rabbi and Reader*

THE national election is over. The excitement and the bitterness the campaign engendered are, let us hope, now things of the past. And I certainly do not want to revive any of the issues or problems that were discussed with such vehemence only a few weeks ago.

There is, however, one aspect of the political campaign and methods that needs further clarification. And I feel that it is wiser and more practical to discuss that problem now, after the campaign, rather than before, in the heat of electioneering. I feel, too, that this matter should be discussed among ourselves, as Jews, in a Jewish periodical, because the matter affects us as Jews.

I can see no objection in any political campaign for any man or group of men to publicly signify an intention to vote for a certain individual, or a certain party, or in favor of a certain platform. That is a right that belongs to every citizen of our land. And if the publication of the fact that Mr. X or Mr. Y are interested in the election of a certain candidate can or will influence other voters to interest themselves in that candidate, that is the privilege of Mr. X or Mr. Y, and it is a privilege that belongs to all citizens, Christians and Jews alike.

I have no objection to, and can find no fault with, a group of Jewish *individuals*, no more than I can find fault with a group of Christian *individuals*, who would publicize their interest in any candidate. What I do object to, and what I sincerely be-

lieve no individual Christian or Jew, has a right to do, is to directly or indirectly make use of the name of a religious, educational or philanthropic organization to which he may belong, and of which he may be an officer or official, in such public announcements. I, personally, as Dr. Levinthal, may announce, if I should so desire, that I am interested in the candidacy of Mr. X. But I would have no right to say “Dr. Levinthal, the Rabbi of the Brooklyn Jewish Center,” or “Dr. Levinthal, the President of such and such organization” is so interested, since neither the Brooklyn Jewish Center nor that organization has given me the authority to express their views on this specific subject.

Yet, this was a common practice in the recent campaign, especially in the last week or two before the election. The names of organizations like the Union of Orthodox Jewish Congregations, the Federation of Jewish Charities — both of Manhattan and Brooklyn—the United Jewish Appeal, and dozens of others, were listed together with the names of certain individuals as if these organizations had authorized the expression of such views, and indirectly implying that these individuals, because of their connection with their institutions, could sway the votes of those connected with these causes. I do not mean to charge these individuals that they had that purpose in view, but the effect of it was the same.

I realize that in a news item reporting the fact that a leading Jewish

citizen has endorsed a certain candidate, the reporter will undoubtedly note the institutions with which the individual is connected. That, too, should not be necessary, as the man's name ought to stand on its own merits. I realize, however, that that cannot be helped. But this is altogether different from the case where a man, in a political advertisement, signs his name and deliberately adds the name of an institution or organization with which he happens to be associated.

Now, I may be mistaken, but I searched through many a campaign circular and newspaper advertisement, and I failed to notice such a practice affecting Christian institutions. I did not see on the lists “Mr. X, president of the St. Francis Orphan Asylum,” or “Mr. Y, president of Federation of Churches.” Such linking of names and institutions was done, however, by the political managers in the case of Jewish endorsements. And it was done by both parties, so that we may discuss it in an altogether non-partisan fashion.

I emphasize that the guilt must be placed primarily on the campaign managers or their assistants, who allow themselves this privilege when it comes to publicizing Jewish names. I learned that in some instances this was done without the consent or the knowledge of the signatory. The campaign manager, in many instances, assumes the responsibility himself.

We, as Jews, must eliminate this practice. That is just the way a Jewish issue is brought into a campaign, and that is exactly what we want to, and must, avoid. Mr. X votes as an American citizen, not as a Jew, not as a president of a Jewish Synagogue or Jewish Orphan Asylum. Mr. X, as an American citizen, may express his preference for one or the other of the candidates. If his name means enough in the community to influence others, it is his privilege to use this influence. But Mr. X, as a leader or worker in a Jewish cause or organization, has no moral right to bring in the name of that organization to lend weight or dignity to his name.

Let us hope that all of us will take this lesson to heart and see to it that this practice shall pass from the scene of our American political life.

*Israel H. Levinthal*

Isaac Levitats, a well known figure in the field of Hebrew education. Mr. Levitats received his B. A. and M. A. degrees from Columbia University, having specialized in History and engaged in special research work under Professor Salo Baron. He received the Nathan J. Miller Fellowship in Columbia in 1935. He has taught Hebrew in the Tarbut schools in Lithuania, and from 1935 to this year taught in the Beth Sefer Reali in Haifa, Palestine.

Earlier this year we spoke of Jacob M. Kartzinel, who joined our teaching staff when Mr. Halevi left

us. Mr. Kartzinel is a young man of fine talent and ability. He is a graduate of the Teachers' Institute of the Jewish Theological Seminary and also of the College of the City of New York.

We are of course happy that we have as the Dean of the faculty Benjamin Hirsh, who is beloved by all connected with our school and Center. Under his guidance and with the enthusiasm brought about by the new teachers, we have a right to expect a most fruitful year in the life of our Hebrew School.

—I. H. L.



# JUDAH HALEVI—ON THE 800th ANNIVERSARY OF HIS DEATH

*This is the second of two articles written by Dr. Minkin in commemoration of the 800th anniversary of Judah Halevi's death.*

By JACOB S. MINKIN

JUDAH Halevi, the purest soul, the gentlest heart, the sweetest voice that sang the song of the Lord in a strange land, was born in the year 1085 in Toledo, a city in Christian Spain, when the Iberian Peninsula was divided between the cross and the crescent. Fanaticism had not yet triumphed in that land, for Alfonso VI was too wise and astute a ruler to jeopardize the success of his campaign against the Moors by antagonizing the Jews.

Outside Spain the Jews were hounded and persecuted. The first crusade had just started on its bloody march, carrying death and destruction to the Jews. But in the two halves of Spain, the Christian as well as the Mohammedan, the Jews were enjoying their brief hour of wealth and influence. They filled great positions, they served as ministers of state and as ambassadors to foreign courts. But what was of even greater importance, they laid the foundation for a literary tradition of scholars, poets and philosophers which is unique in the history of the Jewish people.

What immense work, what feverish activity went into the making of that comparatively short period known as the Golden Age! As if conscious of the brevity of the hour, the Jews seemed to have concentrated all their powers on gathering in the harvest before the storm came. The inner light which was dimmed but had not gone out, spread to a high flame, cheering hearts, illuminating lives, and quickening energies that were waiting for the reviving touch. In a little more than a single generation, the Jews had given to the world a Hasdai, an Ibn Gabirol, an Alfasi, a Moses Ibn Ezra, and a host of others.

It was from this brilliant array of scholars and poets, of statesmen and philosophers, that the soul and genius of Judah Halevi had sprung. Unfortunately the threads of the biographical material are too few and slender to make of them a full story of his life. His life was in his songs.

What disappointments he had, what pains he suffered, what great love racked or exalted his life must be gathered from the casual utterances scattered in his poems.

Endowed with extraordinary gifts, his talents matured early. He mastered the Hebrew language, explored the depths and intricacies of the Talmud, grappled with the natural sciences, and, what was considered of higher importance in those days for a man of culture and refinement, he acquired the art of verse-making. The latter was an accomplishment the Jews had learned from the Arabs, who were poets both by training and temperament. For his livelihood, however, he chose the medical profession, in which many of his forebears had attained high distinction, with kings and princes as their patrons.

Judah Halevi was a sentimental young man, with a heart that was gay and merry. His muse aroused him early and he sang of his sunny Spain with her blue skies, rolling hills and limpid streams. He proved himself a master of a new kind of poetry that was developed in those days — wedding hymns sung at the banquets of newly married couples. He even tried his hand at rhymed riddles, of which the following is an example:

What is it that's blind, with an eye  
in its head,  
But the race of mankind its use cannot spare;  
Spends part of its life in clothing the dead  
But always itself is naked and bare?  
(A needle)

When a brother-poet, Moses Ibn Ezra, was disappointed in love and tried to drown his sorrow in self-imposed exile, our youthful poet sought to assuage his grief with a poem. The older poet was so struck by the grace and elegance of his lines and the depth of his learning, that he replied:

How can a boy so young in years  
Bear the weight of thought so sage,  
Nor 'mongst the greybeards find his peers,  
While still in the very bloom of age?

Women, too, had not passed him unnoticed, and he sang of love and its joys and pangs. The warm climate of the country had quickened his blood, and when circumstances compelled him to take leave of his loved one, he gave vent to his grief:

And so we twain must part. Oh, linger yet,  
Let me still feed my glance upon  
thine eyes,  
Forget not, love, the days of our delight,  
And I our nights of bliss shall ever prize.  
In dreams thy shadowy image I shall see,  
Oh, even in my dreams be kind to me!  
Though I were dead, I none the less would hear  
Thy step, thy garment rustling on the sand.  
And if thou waft me greetings from the grave  
I shall drink deep the breath of that cold land.  
Take thou my days, command this life of mine,  
If it can lengthen out the space of thine.

In all these things he was but following the tradition of his time and his own youthful passionate nature. But soon other voices began to make their claims upon him. With the beclouding of the Jewish horizon our poet matured. From across the Pyrenees came the cry of a people that was struggling for its existence. In Spain itself the position of the Jews was no longer safe. A wave of religious fanaticism was sweeping over this once free and happy land.

These things affected Judah Halevi deeply. He had grown. He became more serious. The religious spirit began to dominate him. A sadder strain now ran through the lines of his songs. He had not ceased loving, but there was now a sterner note in his love verses. His love had become spiritualized. It was no longer the love of a maiden that now moved the strings of his harp to song, but the idealized love of Zion and Jerusalem.

He abandoned Christian Spain and

took up residence in Cordova, the home and center of the choicest Jewish spirits of his time. Through contact with them his soul was deepened, his interests widened. He practised his profession and he had good reason to feel satisfied, for his medical skill was much sought for. There is even evidence that he served as physician at the Court.

But his heart was not in his work. The sick and the dying moved him to infinite compassion and he administered to them faithfully, but he was not the kind of man to be chained to the lumbering cart of a routine life. He felt himself summoned to other tasks, to nobler spheres than his occupation could give him. The choral song of the Levites attracted him, and it was to its service that he had dedicated his life.

The poet sees deeper than the ordinary man, deeper even than either the scholar or the philosopher. His soul is attuned to voices which other ears cannot hear. When his contemporaries felt themselves secure in their wealth and prosperity and thought these advantages would never end, Judah Halevi perceived the signs of danger. When the Jewish poets of Spain emulated the example of their Moslem brethren and wrote their poems in the Arabic language, he sang his odes to Zion in the purest Hebrew. He lamented the fate of his people and pleaded for their return to their national home. This became the passion of his heart, the idol of his life, the key and climax of all his songs. Christian and Moslem, he cried, are shedding their blood for the Holy Land. Shall the Jew alone remain indifferent to the land of his fathers? The poet thus became a prophet. Eight hundred years before Theodor Herzl, Judah Halevi saw a great dream, beheld a great vision—the national restoration of the Jews to their ancient homeland.

Poetry was the instrument of Judah Halevi's genius. The harp and lyre were his natural means of addressing himself to his people. He was a poet always, even when the nature of his thoughts required no such winged method of expression. When, therefore, he wrote the "Kuzari," one of the most brilliant and readable philosophical books of the Middle Ages, it was as if he had written a poem in five parts.

The "Kuzari" is a defense of tradi-

tional Judaism with all its beliefs and practices and all its hopes and ideals, the most courageous work in an age when Judaism was despised and taunted, criticized and derided. As defender of Judaism, Judah Halevi did not stand alone. From Saadyah to Crescas, Judaism had been defended and vindicated in many learned tomes. But the books breathe the scholastic atmosphere. They contain much learning but little imagination. They were intended for the student, the scholar and the philosopher, but the masses of the people derived little comfort from them.

Judah Halevi alone had created a book for the ages, as true and readable today as at the time it was written. The author's love of his people and their religion, the sorrow that filled his heart, the faith and hope that stirred his soul, poured themselves out in a series of dialogues which for power and beauty have no equal in Jewish literature.

He was an imaginative thinker, a philosopher in whom thought and feeling were perfectly blended. He also possessed a harmonious soul, a well-rounded-out personality. As he sang, so he thought. In style, in contents, in the very form in which the book is cast, it is as beautiful a lyric as any he had written. Although there are many difficult matters in it, there is not a single dull or boring line in any of its pages. When ideas stirred him they came clothed in forms that were both beautiful and comprehensible. Not since Job and Kohelet was philosophy written in a more interesting and fascinating manner.

In the days of Judah Halevi Spain was an intellectual arena in which religion and philosophy were arrayed against each other in combat. Forces were at work which threatened to shake the foundations of revealed religion. While the religionists ascribed everything that happened to a divine will and plan, the philosophers maintained that blind chance alone ruled and governed the universe. A situation full of dramatic tension was thus created.

While all the three great religions, Judaism, Christianity and Mohammedanism, were equally exposed to this danger, the Jews had found themselves embarrassed by still another opponent. As result of a religious controversy during the eighth century, a dissenting Jewish sect, the

Karaites, had come into existence. These people, while adhering to the Law of Moses and the Prophets, denied the authenticity of traditional Judaism, or the Talmud. The Jews, therefore, had to fight on four fronts. They had to meet the skepticism of the philosophers, the abuse of the Christians, the taunt of the Moslems, and the challenge of the Karaites. It was at this time that the "Kuzari" was written in defense of what its author called the "despised faith."

With the instinct of a poet, Judah Halevi knew how to dramatize his subject. It was only three hundred years since the Jewish world was stirred by the sudden conversion to Judaism of a powerful people known as the Chazars, who lived near the Caucasian sea, between the Volga and the Dnieper. The story goes that, urged by religious searching, King Bulan heard in a dream an admonishing voice, "Thy intentions are pleasing to God, but not thy deeds." He took this as a rebuke for his heathenish practices, and he therefore invited a philosopher, a Christian priest and a Mohammedan theologian to argue before him the merits of their respective creeds. The discussions were long and learned, but they failed to satisfy him. Finally, a Jewish teacher was called in, and his arguments proved so logical and practical that they won the king's assent. The story concludes with King Bulan, together with all his kingdom, accepting the Jewish faith. Thus, after many centuries since the destruction of the Jewish State, a ruling dynasty came into existence with Judaism as its official religion.

It is an attractive and fascinating story for any man, especially for a poet always in search of anything wherewith to comfort and glorify his people. What better defense and vindication of a people which even in its degraded and humiliated state was able to convince a king of its inherent strength and beauty? In the hands of Judah Halevi the story became the background of one of the most striking books in Jewish philosophical literature. Unlike his poems, which were composed in almost Davidic Hebrew, the "Kuzari" was written in the Arabic language. This was because of the wider circle of readers for whom it was intended.

The "Kuzari" is a unique and daring achievement. While most other

*Continued on page 21*



# Communist Propaganda for Jews

By ALEXANDER S. KOHANSKI

*The following is a condensation of an extensive report published in the current issue of "Contemporary Jewish Record," organ of the American Jewish Committee.*

SINCE its very inception, the Communist Party has made strenuous efforts to win members among Jews. Jewish hatred of Nazism furnished the Communists with additional appeals. Accordingly, the New York State Committee of the Communist Party, at a session held in March 1938, adopted a resolution which read in part: "As a result of the international offensive against the Jews, the Jewish people today are the natural enemies of fascism and can be readily mobilized into the anti-fascist front" (*Jewish Life*, April 1938, p. 5). The united front strategy was not merely to win Jewish membership for the Communist Party, but to penetrate and gain control of every Jewish organization. The Communists attempted to form cells in branches of the Workmen's Circle, some Y.M.H.A. and Y.W.H.A. groups, Jewish Centers, the Youth Division of the American Jewish Congress, a few local young people's leagues, and fraternal and benevolent associations. In a number of cases, they met with success. While they did not openly preach communism, they maneuvered some of these groups into joining such front organizations as the League for Peace and Democracy, the American Youth Congress, and the Jewish People's Committee.

The Communist Party, its press and publications, did not miss an opportunity to describe the horrible deeds perpetrated by the Nazis against the German Jews. After the tragic pogroms in Germany on November 11, 1938, the Moscow *Pravda* of November 18, wrote: "The civilized world regards with repulsion and indignation the bestial wreaking of vengeance of the German fascists on the helpless Jewish population. The fascists have revealed themselves as the vilest enemies of elementary human cultural values." *Nailebn* (N. Y.) devoted an entire article in an effort to prove that prominent persons in the Soviet Union had made protests against Nazi pogroms (Jan. 1939, pp. 14-16).

The New York State Communist

Party felt its work among Jews important enough to establish a special Jewish Bureau and to issue an official monthly magazine entitled *Jewish Life*, which began publication in August 1937. The anti-Nazi line was kept in the forefront. John Arnold, one of its editors, reviewing the position of Jews in Germany in the March 1938 issue, wrote: "The five years of Hitler rule have been a hellish nightmare for the Jews of Germany . . . and is destroying the few limited rights that the Jews of Germany still possess." The all-embracing remedy put forward for these ills was collective security and a united front among all nationalities and groups including the Jews. Hence, Israel Amter tried to persuade his readers (*Jewish Life*, Oct. 1937, p. 17) that "the Communist program for the People's Front, for the unity of all anti-fascists in the struggle against reaction and fascism, meets the needs of the whole Jewish people."

The refugee problem was a particularly troublesome one for Communist apologists. Every democratic country in the world admitted German Jewish refugees in large or small numbers. The Soviet Union alone, which the Communists hailed as the liberator of the Jewish people, did not see fit to open its gates to persecuted Jews. The Communist Party did nothing to influence or petition the Soviet Government to aid Jewish refugees. When Communists were pressed for action by sympathizers, Earl Browder issued a statement that the Soviet Union had admitted more refugees than any other country. But that statement, being challenged by the editor of the *Day*, New York Jewish daily, was never substantiated by the Communists or corroborated by any other source.

The united front appeal among Jews met with very little success. Organizations which were engaged in activities vital to Jewish needs rejected the overtures of the Communists and their affiliates for so-called joint action. The American Jewish Congress, for example, refused to admit delegates of the Jewish People's Committee (a Communist "front") to its ses-

sions in America or to the World Jewish Congress. The Young Poale Zion promptly withdrew from the American Youth Congress, after it learned that the latter was dominated by a Communist leadership. A few rabbis and some Jewish communal leaders who had joined the League for Peace and Democracy in the hope that they would be able to effect some good, eventually resigned from that organization when it became clear to them that the League was completely under the thumb of the Communist organizers. Neither could the Communist Party itself boast a large Jewish membership. According to Earl Browder's testimony before the Dies Committee, on September 6, 1939, the Jews constituted only 2½% of the total membership of the Communist Party at the time (*The New York Times*, Sept. 7, 1939).

The Nazi-Soviet pact cracked the Communist united front wide open. It caught the Communist Party unawares and bewildered its leadership as well as the rank and file. After the text of the pact was published and the party's spokesmen had given it their interpretations, it became clear that an entirely new policy in Soviet-German relationship had been formulated.

The Moscow *Izvestia* was quite outspoken in an editorial on October 9, 1939, when it declared: "One may respect or hate Hitlerism just as any other system of political views. *This is a matter of taste.* But to undertake a war for 'annihilation of Hitlerism' means to commit criminal folly in politics" (Quoted in *The New York Times*, Oct. 10, 1939; author's italics). Molotoff again emphasized this policy when he declared: "We always held that a strong Germany was an indispensable condition for a durable peace in Europe . . . Germany is striving to bring about an end to the war as quickly as possible, whereas England and France . . . want to continue the war and are against peace." (*The New York Times*, Nov. 1, 1939).

The Communist Party was a little tardy in catching up with the new line, but eventually it geared its propaganda machinery to act accordingly.

The new front-now has had the double task of upholding the foreign policy of the Soviet Union and whitewashing German aggression. Their battle cries have now become, "Stop the War," "Support the Peace Policy of the Soviet Union," etc. They have been vociferous against conscription or any other measure for American preparedness, and they oppose any form of aid that might be given to Great Britain. Such steps toward defense or aid to Britain have been decried by them as "Hitlerization" of America.

In approaching Jews with the new line, the Communist Party has found itself somewhat at a loss to justify its pro-Nazi sentiments. However, the Communist dialecticians have produced a remarkable formula, which is summarized by one of their spokesmen as follows: "It is true that the Jews hate Hitler and everything that Hitlerism stands for, but the Jews realize fully well that the war is being used by Hitler to rally the German people around himself. The sooner the German people will learn that the rest of the world is ready to help them get rid of Hitler, the sooner will they sweep out the Nazi vermin and rebuild Germany anew on the foundation of liberty and progress." Ergo, the formula continues: "Every additional country that joins the war against Germany gives Hitler an additional chance to argue that the German people must defend themselves against the whole world and that they must therefore support him in that effort." That is why, the argument concludes, the Jews don't want war against Hitler (S. Almazov in *Nai-lebn*, May 1940, pp. 3-4).

The new peace front, as applied to the Jewish field, has worked along the following lines: (1) It minimizes the danger of Nazism and makes little or no reference to Germany; (2) it keeps hammering away at British imperialism, particularly in Palestine; (3) it champions the fight against anti-Semitism; and (4) it extols the benefits bestowed on the Jewish people by the Soviet Union.

In their discussions of war and peace, of anti-Semitism or any other problem of Jewish interest, the Communist publications since the pact have minimized the atrocities committed by Nazism against the Jews. It is also significant that the word Nazism had been practically omitted from their vocabulary for a

while. Only recently did their daily press begin to use the term "Nazi" more frequently.

Communist opposition to the building of the Jewish National Home in Palestine has always been relentless and unqualified. It denounced the Zionist movement as an outright capitalist enterprise and Jewish immigration into Palestine as a scheme to exploit the Arab masses, and it bewailed the lot of the so-called "landless" Arabs who were allegedly deprived of their possessions by the Jewish "intruders." The Communists in Palestine issued pamphlets in Arabic inciting the Arab population against the Jews. Zionism, of course, has been proscribed in the U.S.S.R. and its followers persecuted.

Now, the new Communist line on Palestine is no longer anti-Jewish but anti-British.

The Communists have forgotten the landless Arabs and are now denouncing Great Britain for limiting Jewish migration into Palestine. "One might think that Jewish land purchases," says I. Rennap in the *Freiheit* of April 19, 1940, "have been wholly responsible for the acute agrarian problem which is the root of the trouble in Palestine. This is not the case."

As the professed champions of the oppressed and persecuted, the Communists have paid particular attention to the problem of anti-Semitism. In the united front period, the Party had a very simple and direct anti-Nazi program of action for American Jews. It declared that "the main task confronting the Jewish people was the struggle against reaction and fascism . . . since the fate of the Jewish people is bound up with the victory of democracy and progress" (J. Soltin, *The Struggle Against Anti-Semitism*, New York, 1938, pp. 8-9). And further: "The fight [against anti-Semitism] is and must be an integral part of the larger struggle against fascism. Every attempt to separate the two aspects of the struggle plays into the hands of the anti-Semites" (p. 20). That the Communists were more interested in the united front movement than in aiding Jews is evidenced by the fact that they carried on an untiring campaign against the departure of Jews from Nazi Germany, explaining that the proper solution was to fight Nazism on the spot.

Since the advent of the Communist new policy, the question of anti-Semitism has been promptly tied up with

the cry, "Stop the War!" Fascism and Nazism are no longer the issue. United action is no longer necessary to combat Nazism. According to Moses Miller, president of the Jewish People's Committee, "it is not the rulers of Britain and France who will destroy Nazism. That is the task of the German people. They and they alone can solve the problem." But, Rabbi Miller declares, "the people of the world, particularly the Jewish people, must unite in order to see that the war is brought to an immediate halt . . ." For, "to support either side in this war . . . is to defend further anti-Semitism and further pogroms" (*A Jew Looks at War*, Jewish People's Committee, June 1940, p. 25). How the war can be brought to an immediate halt, without "supporting either side" is a secret that the Communists refuse to divulge. Furthermore, even if peace could be obtained immediately, it should be clear that, unless Hitler is defeated, the peace terms will be dictated by Nazi Germany. What, then, will be its effect upon the Jews of Europe? "It will be bad," the Communists say. But, "if the Allies defeat Hitler, it will be equally bad if not worse" (P. Novick, *Freiheit*, April 5, 1940). In other words, they would rather have Hitler win the war.

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Since the "new front" came into vogue, and especially since Soviet Russia occupied part of Poland and the Baltic states, the Communists have emphasized the boon that the Soviet Union offers the Jewish people. Immediately after the pact was signed and while Hitler was timing his march into Poland, the Communists in New York hailed the treaty as the harbinger of peace and therefore a benefit to the Jews. "What is the prime interest of the Jews in Europe?" M. Katz asked in the *Freiheit* of August 26, 1939. "They are interested, above all, in peace . . . One has to be a madman or a warmonger to dare say that the non-aggression pact means war."

After Hitler's conquest of Poland and Stalin's occupation of the eastern part of that country, the Communists greeted the Soviet Union as the liberator of persecuted Jews. They expressed no concern over the fate of the Jews who remained in Nazi Poland, doomed to certain annihilation. They also ignored the fact that the

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# THE DAHABIEH IS STILL AFLOAT

By ARTHUR SETTEL

THE recent news from Jerusalem that Zionist activity in the Diaspora, which means outside of the National Homeland, is continuing without interruption despite the hazards and difficulties of the war, challenges the imagination and is a fact proving the toughness of the Jewish people. But what is more incredible was the information received here to the effect that leaders of the Zionist movement in Egypt are going forward with their work of training young chalutzim for eventual immigration to Palestine, notwithstanding the repeated air raids over Alexandria and more recently over Cairo itself.

It was with mixed feelings that I received this news. In the two years during which I covered Egypt and surrounding territory for the British United Press and the Jewish Telegraphic Agency, it was my privilege to frequent the Hachsharah, or Chalutzim Training Camps, throughout Egypt, but particularly near Alexandria. It was a rare sight to watch young Egyptian Jews whose mother tongue is Arabic and whose cultural background is precisely like that of Jews the world over, poring over Hebrew grammars, studying maps of Palestine and raking the soft, rich earth of the Nile Valley in preparation for the great day when they would be granted certificates for Palestine. How they catered to me because I had been long resident in a Palestine colony and had, in fact, been a chalutz myself! How they yearned to hear stories about life in the Jordan Valley! It was strange for here they were, sons of the Levant, long used to the climate of the Near East, familiar with the ways of the Orient and of the Oriental, training to live in a country that borders on Palestine and that in numerous ways, is like Palestine.

One of the most fascinating objects of my interest was the Hachsharah Camp in Alexandria Harbor. Here were a handful of young boys and girls studying the aquatic arts against the time when they could go to Haifa, and there join with the "Marine Corps"—the latter an embryo of the future Jewish Navy. I was so astonished by this Camp that I spent a few days living in the floating houseboat in which the chalutzim lived,

watching them, fishing with them in the early hours of morning, bathing with them, rowing with them in and about the beautiful bay. When I learned that the houseboat has not been abandoned in spite of air raids but that rather the original number of chalutzim had increased, I dug out my diary and looked up my notes on the "Ras el Tin Hachsharah." This is what I wrote at the time of my visit:

For one piastre you can take the sailboat at Pier 12 in Alexandria and visit the Dahabieh, a floating houseboat anchored several hundred yards out of the line of yachts which belong to the Ras el Tin Palace—currently the residence of Their Majesties King Farouk and Queen Farida. There's nothing remarkable about the Dahabieh save a frayed piece of muslin that flaps in the wind on top of a blue and white mast. The piece of muslin is the Zionist flag.

To the British Royal, Swiss, French, German, Italian, Greek and International Yachting Clubs which stand against the Alexandrian skyline, each flying the national colors of its State, the Dahabieh represents nothing more than a cockleshell would mean to an ocean greyhound. It is small, incredibly small, with one deck covered with a dozen chairs; it plunges and tacks as if it were dodging a water-sprite despite the almost glassy surface of the waters. A desultory canvas provides shade on deck. There are no means of lighting the cabin below. Communication there is none, and if there were to be a genuinely severe squall (something which happens rarely), — well, the Dahabieh would have no more chance of survival than a quadruped in the middle of a typhoon.

Yet somehow the Dahabieh, if not very seaworthy, is worth her salt in another sense. She is GHQ for seventeen members of the Club Maritime Aliyah, three of whom are undergoing hachsharah. These three boys live in the Dahabieh. Their chief duty is to learn the craft of operating small boats. They pay their expenses by selling fish which they catch by night outside of the Narrows and bring to market every morning. The Club

Maritime Aliyah—the only one of its kind in the whole of the Near or Middle East—thinks that Palestine needs young pioneers with seafaring experience, particularly pioneers who themselves are of Eastern origin. An effort is therefore made to enlist as members as many Egyptian Jewish youths as possible. Their knowledge of the Arabic language is regarded as a decided asset.

Club Maritime Aliyah whose guiding genius is Mr. Ben Asher, manager of the Peltours office in Alexandria, maintains three sailing boats, named respectively *Kineret*, *Carmel* and *Malutz*, Kineret being the Hebrew name of the Sea of Galilee. All of the Aliyah members know the trick of handling the three men-o-war, and are given plenty of opportunity to practise. There are in addition to Sunday outings tri-weekly workouts and occasional but not infrequent contests in speed, endurance etc. A year of training on board of Dahabieh will entitle a boy to his certificate for entry into Palestine, where he will be expected to stick to his calling.

You have to see the Dahabieh to get the feel of it. Its insignificance is emphasized by the presence all around it of great and impressive objects. The Ras el Tin Palace, breath-taking in its magnificence; a couple of Imperial Airways seaplanes; the Pharos; four steel-clad cruisers comprising part of Egypt's embryonic fleet; the Royal Yacht "Mahroussa," famous for its distinguished history as a cruiser of Kings and their Queens; the Egyptian naval training ship; an enormous fleet of expensive-looking sailboats and colorful yachts.

Ben Asher, Polish-born Egyptian, old-time resident of Egypt and of Palestine, who directs the National Fund units of Alexandria, and is the doyen of Zionist activity in the city, likes to tell the story of how the Dahabieh was acquired. It passed through several hands, including those of Oswald J. Finney, wealthy cotton tycoon and owner of the two English-language newspapers published in Egypt. On its deck many notable persons took tea and gazed on the beauty all around. In its cabins many a vital

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# THEY CONTRIBUTED TO THE MACHINE AGE

By JACOB SCHREIBMAN

**P**ROUDLY, the Titanic raced through an unusually calm sea, while the passengers celebrated this maiden voyage of the great transatlantic liner. But several hours later these celebrants, two thousand of them, found themselves suddenly struggling against a doom in freezing waters.

The Titanic had collided with the submerged portion of an iceberg which currents of warm water had detached from the icy glacier stretching along the lonely coast of Greenland.

In 1917, five years after the Titanic's eight million dollars of engineering perfection had slid beneath the waves of the Atlantic, Elias Elkan Ries, a Jewish scientist, was demonstrating to naval officials his invention for detecting unseen icebergs. Elias Elkan Ries's device made recurrences of the Titanic disaster impossible.

Born in Randegg, Germany, seventy-eight years ago, Ries came to America, worked in his father's shoe factory and in the evening studied telegraphy in a Baltimore school. He has received over one hundred and fifty patents for electrical inventions, which include a self-starter used on elevators, a method of welding railway tracks, and a regulating socket for controlling light and candle power. The smooth functioning of the subway system in New York and other large cities is due primarily to Ries's novel method of supplying electric current by an intricate system of generating, transmission and conversion devices.

Although it is not generally known that Jews have contributed to the science of aviation, the first rigid airship, which was the forerunner of the modern dirigible, was built forty-eight years ago for the Russian Government by David Schwartz, its Austrian inventor.

When Otto Lilienthal, Germany's pioneer aeronaut, was still a child, he succumbed to the fascination of flying as do other boys to marble playing and bicycle riding. The gliders he built actually stayed in the air, and during the twenty five-years that he experimented to prove that man can fly, his interest never lagged. In 1891 he constructed a pair of curved wings which enabled him to soar through

the air. He coasted hundreds of times into the sky by running down a steep sandhill and then balancing his glider against the wind. Flying thus through the air he encountered a strong wind one fateful August day, and although he balanced skillfully, his glider overturned and he fell. Some historians of aeronautics say that this unfortunate occurrence prompted the Wright brothers to investigate the subject of mechanical flight, with the result that in 1903, Orville Wright was able to ride an aeroplane above Kitty Hawk for twelve seconds—thus ushering in our present age of flight.

Philip Reis, a poor German baker's son, is regarded by many Europeans as the first inventor of the telephone. Early in life Reis reproduced the anatomical structure of the human ear and built an electrical eardrum. His small workshop was behind a wooden house and here he constructed instruments which reproduced sounds across a distance. To earn a living he became a teacher. During the students' study hour he always left the classroom to continue work upon his invention. Surprisingly enough, his students, although left completely alone, never made any unnecessary noise. Experience had indicated to them that the wires which led into their teacher's workshop reported anyone who considered exercising youthful exuberance more important than study.

Reis exhibited his telephone to the physicist society at Giessen and to the Emperor of Austria and King Max of Bavaria. He was giving public exhibitions as early as 1861, only to find that even scientific circles considered his invention merely an amusing toy.

Unable to commercially develop his invention—which Alexander Graham Bell was later to accomplish in America—Philip Reis died unknown, at the age of forty. Characteristically enough, four years after his death—in 1878—the city of Friedrichsdorf, belatedly aware of his greatness, erected a costly monument to his memory.

Emile Berliner's career is brighter. When this black-haired, dark-eyed German immigrant was twenty-six years old he was selling dry goods

to the wives of Washington diplomats. At night in the quiet of his drab lodging, he sat until early morning tinkering with a bizarre device composed of a toy drum, a guitar string, a steel button and a sewing needle. The year was 1876, and the telephone had just been invented by Alexander Graham Bell. Bell's telephone was a good receiver but a poor transmitter of sounds, and Emile Berliner, who had never studied in a University (having left school at the age of fourteen) was attempting with his self-taught knowledge of physics to make the telephone a practical invention. (It is doubtful whether either Bell or Berliner were acquainted at this time with Philip Reis' earlier telephone invention.) He finally succeeded and was invited to join the research laboratories which had been organized to furnish telephone service. He had created a transformer device which today enables thirty billion telephone conversations to be carried on every year.

Berliner next perfected the microphone, a device which amplifies the faintest sounds.

A lover of music, Berliner could not afford a music teacher at the beginning of his career. He would stand outside the rooms of more fortunate souls living in the boarding house where he lived, and listen to the melodies which were being played. This may account for his subsequent invention of the Gramophone, a talking machine which "etches the human voice on a permanent record."

In 1880, while Berliner was working on an acoustic device for lecture halls, Hermann Aron, a former instructor at Berlin University, was sending wireless messages across the Wannsee River in far-off Germany, and thus demonstrated the possibility of wireless communication by means of the Hertzian waves (which Heinrich Hertz, another German Jew, had discovered.) Aron reported his experiment to the International Electric Exposition held in Vienna, and returned to direct his factory at Charlottenburg, where he invented an automatic counting machine, improved the incandescent lamp and manufac-

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# A PSYCHOLOGICAL STUDY OF ANTI-SEMITISM —MAURICE SAMUEL'S "THE GREAT HATRED"

By DR. ISRAEL H. LEVINthal

COUNTLESS books have been written on the history and the causes of anti-Semitism. It seems that there is very little new that any one can offer on this ancient, yet ever modern problem. But it is to the credit of Maurice Samuel that he does offer something new, a new approach to the entire subject. In his recently published book, "The Great Hatred" (Alfred G. Knopf, New York), Mr. Samuel gives us a psychological study which probes the hidden depths of the mind and soul of the anti-Semite and attempts to explain the psychological reasons why anti-Semitism affects, in a similar way, men of different races, nationalities and classes. Is it the Great Hatred,—he might have added, the *Unique Hatred*,—different from all other group hatreds that are so common in this world.

The author presents an objective study, and does not aim to propagandize or to make an emotional appeal. He is interested only in explaining an intricate phenomenon. "I am writing neither in defense of the Jews nor in the hope of provoking a change of outlook in anti-Semites." He makes the brilliant distinction between anti-Jewish sentiment and anti-Semitic hallucination. "Anti-Jewish sentiment (a dislike of Jews based on contact, direct or indirect, with some Jews) is in fact the ordinary variety of racial, religious, and economic bitterness, overflowing in ordinary human abuse. Anti-Semitic hallucination is a unique phenomenon (the word unique must be taken quite literally here) in modern group relations."

Anti-Semitism is something more than mere antipathy towards certain Jews. Anti-Semitism is the Great Hatred, based on fantastic, illogical, absurd reasoning, and the more fantastic and illogical the contentions may be, the readier will they be accepted. There is no sense in just saying "absurd," when the point is *credunt quia absurdum*, they believe just because it is absurd, *because they want so to believe*.

The revelation that Mr. Samuel brings to light is just this: "Anti-Semitism is the expression of the con-

cealed hatred of Christ and Christianity, rising to a new and catastrophic level in the western world . . . It is the expression of the movement to put an end to the Christian episode in human history."

The Jew is only the symbol of that which the anti-Semites hate—the Moral Law. In Nazi-Germany they are at least frank about it. "It is the Jew who foisted Christianity upon the world." They want neither Christianity nor the Law that Christianity represents. That alone explains the uniformity of this reaction under the most diverse political and economic conditions—among the blackshirts in Italy and England, the brownshirts in Germany, the greenshirts in Roumania and Hungary, the silvershirts in America, the grayshirts in Africa. For all of them anti-Semitism is the core and center of their revolutionary ideal. This uniformity betrays its character—"it is the expression of the concealed horror of Christ the Jew—the world representative of a system of thought which stands up as the universal ideological enemy of the Nazi-Fascist revolution."

It may be interesting to observe here that the Rabbis of old give us a hint of this very thesis which Mr. Samuel develops so brilliantly. They ask: "Why is the mountain on which God gave the Law called Sinai? And they reply: "Because it was there that the *Sinath ha-Olam*, the hatred of the world, began toward the Jew!" Anti-Semitism began on Sinai because the

anti-Semite could not forgive the Jew for having brought the Moral Law into the world and for having given to the world the founder of Christianity, who made that same Moral Law the foundation of the new faith that captured a large portion of the world.

It is impossible to do justice to Mr. Samuel's magnificent treatment of this subject in so brief a review. Every page of the book is filled with brilliant observations. This author has the gift, rare, even to many preachers, of penetrating the deeper meaning of Biblical and Rabbinic anecdotes and utilizing them in explanation of his argument. His interpretation of the famous bargaining scene between Abraham and God with reference to the possible saving of Sodom if but ten righteous men were found in the city, is worthy of a modern addition to our Midrashic lore.

This reviewer hopes to deal at greater length with this book in a series of sermons which he plans to deliver from the pulpit. "The Great Hatred" is a work that must be read by every Jew who really wishes to have an intelligent understanding of this psychic phenomenon so rampant today. It is a work which we hope will be read by all intelligent and loyal Christians, who should learn to understand the threat and the danger that anti-Semitism constitutes towards all those ideals that they have been taught to associate with the word Christianity.

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## The Growth of Synagogues in Brooklyn

BROOKLYN has approximately a total of 360 synagogues, Talmud Torahs and Yeshivot, which are located on 200 different streets. This total includes all kinds of institutions, from the small chevra that occupies a store or one room, to the large buildings that cost hundreds of thousands of dollars. It also includes the synagogues that are owned by rabbis and cantors, as well as some private Talmud Torahs.

Each synagogue is the nucleus of a

Jewish community. Consequently East of Utica Avenue and north of Fulton Street there are 115 synagogues. In Greenpoint, which is located in the northern part of Brooklyn, there are four synagogues. Eastern Parkway has 11, Bedford Avenue, 10, Bristol Street, 7, Coney Island Avenue, 7, Christopher Avenue, 5, Howard Avenue, 4, Hopkinson Avenue, 4, Marcy Avenue, 4, Moore Street, 4, Ocean Avenue, 5, Prospect Place, 5, Stone

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# JEWISH FRIENDS OF MOZART

By DR. PAUL NETTL

**I**N the lives of almost all great musicians Jews have in the main played an important part. This holds true not only for Richard Wagner, Johannes Brahms, Franz Liszt, and Robert Schumann, but also for Beethoven and Mozart.

Mozart lived at the time when the emancipation of the Jews was beginning. He was a man of more than average culture and critical of social conditions. He moved in a circle to which Jews belonged as equals, or almost so.

It is worth noting that in the gallery of Jewish personalities who played a decisive part in the life of Mozart, we meet first a man who spent a large part of his life in America and died in New York as an American: Lorenzo da Ponte. Da Ponte wrote the librettos for Mozart's great operas, "Don Giovanni" and "Cosi Fan Tutte." He was born in 1749 in Ceneda, near Venice, the son of Geremio Conegliano Corduangeber and Ghela (Rachel) Pincherle. He received at birth the name of Emanuele, but was baptized as a boy by the Bishop of Ceneda, Lorenzo da Ponte, whose name he then took. In his "Memoirs," which were published by John Gray and Company of New York, in 1823-27, da Ponte concealed his Jewish extraction. But many documents establish most clearly that he belonged to the Jewish race. A picture of him in his youth shows us his delicate, refined face with characteristic nose and almond shaped eyes. An American picture of him in his old age throws into bold relief sharp features, thin lips, and again the almond shaped eyes. In fact, the Jewish origin of the abbé was always visible and his enemies were able to capitalize on this. When da Ponte was made Court poet in 1783 he became acquainted with Mozart.

In his later life da Ponte again entered the Jewish religious community when he married the English Jewess, Nancy Grahl, in Trieste, in 1792, and the ceremony took place in the Trieste synagogue in accordance with Jewish ritual. Part of a letter of the Venetian nobleman, Pierre Zaguri, to Casanova, dated March 19, 1893, referred to this marriage, when it said:

\*Molmenti, *Lettere inedite di Patrizio Zaguri*, 1911.

\*\*Marcheson, *Della vita e dell'opere di Lorenzo da Ponte*, Treviso, 1900.

"How in the devil the Abbé da Ponte lets himself be considered a Jew in Trieste!"\*

And when the Bishop of New York, John MacCloskey, the leader of the parish where da Ponte died, was questioned in Rome about the conversion of the poet, he spoke with deep feeling about the indications of a sincere repentance.\* Da Ponte had thus been twice a Jew and twice a Catholic.

Mozart met da Ponte in the house of Baron Wetzlar, one of the richest bankers of Vienna, also a baptized Jew. He was a special protector of Mozart. His name is found among the founders of the Vienna "Chevra Kaddisha," which was organized 1763. But his name, "Naphthali Herz, son of Abraham Wetzlar," was stricken from the rolls after his christening.

As early as November 24, 1781, shortly after his arrival in Vienna, Mozart reported to his father: "Yesterday I was in the academy with Auernheimer . . . in the academy was the rich, baptized Jew, Wetzlar." It is significant that when the composer sent any information about Wetzlar to his father at Salzburg he always thought he had to make some apology. After Mozart married he moved into Wetzlar's house. He wrote to his father on January 22, 1783: "We live in the little Herberstein house, No. 412, on the third floor, with Herr von Wetzlar, a rich Jew." When Mozart's wife Constance, gave birth to a boy Wolfgang wrote to his father: "I immediately sent word of the happy outcome of my wife's confinement to Baron Wetzlar, as my true good friend. He came immediately and offered to be the godfather." Mozart named his son after both Wetzlar and his father.

Mozart's biographer, Albert, suggested that Wetzlar had forced himself on Mozart. This is wrong. "You, noble Baron"—thus da Ponte apostrophized Wetzlar in his "Memoirs," "you who loved Mozart, that heavenly man, so sincerely, had a part in his great immortal fame!" In reality it was the Jew Wetzlar who first thought of da Ponte as a collaborator for Mozart, and had guaranteed to finance the production of their first opera in London or Paris should it

not be performed in Vienna.

Wetzlar remained throughout his lifetime a true friend of Mozart. In 1791 his name still appears in the correspondence of the master. On March 17, 1784, Mozart sent his father the list of subscribers to an academy. Among them were the elder and younger Wetzlar, as well as these other Austrian Jews: Arnstein, Henikstein, and Sonnenfels.

In 1784 Mozart entered the Viennese Freemasons Lodge "Zur Wohltätigkeit." Up to the end of his life he was a zealous Freemason, and wrote for the various Viennese lodges a series of important compositions, among them the orchestral "Freemasons' Funeral Music." This was written for a funeral which took place November 17, 1785, after the death of two prominent noble lodge-brothers. On this occasion a brother by the name of Wenzel Tobias Epstein gave the funeral oration.

Epstein was in charge of the arrangements for the funeral for which Mozart wrote the "Freemasons' Funeral Music," and he may have given Mozart the commission to compose it. It is one of the most profound and earnest compositions which Mozart has written. It is peculiar that the cantus firmus (basic melody) of the piece, which is supposed to symbolize inexorable death, is not of the same stock as Catholic liturgy, but presents an old Jewish psalm melody which is used in temple cantillation. The chants of the Persian as well as of the Italian Jews contain the melody.

Where did Mozart hear this melody? In all probability he learned of it from Italy where he possibly had heard the "Lamentations of Jeremiah" of the Sephardim. I dare not voice the thought that perhaps there is a connection between this old Jewish cantus firmus and the man who probably gave Mozart the commission for its composition.

Epstein also sponsored the creation of another Masonic composition of Mozart's, the cantata, "Maurerfreude," which was composed in 1785 in honor of the famous naturalist and Freemason, Ignatz von Born and published by Artaria with a preface furnished by Epstein.



# THE NEWS OF THE MONTH

By LESTER LYONS

**T**HE Dutch people have given admirable manifestations of their sympathy toward the Jews and of their refusal to succumb to anti-Jewish propaganda. Recently, spies appointed to inform the Gestapo of Jewish activities, reported that Jews in Holland had given shelter to two British airmen forced to land in that country. The Nazi Governor-General forthwith imposed a fine of 50,000 guilders on the Jewish community in the Hague, to be paid within six hours. When this sentence became public, a committee of influential Dutchmen undertook to aid the impoverished Jews, and, working in secrecy, raised the necessary money in a few days. Despite Nazi threats of reprisals, the Dutch frequently fraternize with the Jews.

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In a period of two weeks, over 10,000 Jews were deported from the German provinces of Baden and the Palatinate to concentration camps in the southern parts of unoccupied France near the Spanish border. The refugees, ranging in age from 9 months to 98 years, consist chiefly of women and children. The great majority of these Jews were exiled on no more than half an hour's notice. They were permitted to take merely a minimum of clothing and money, amounting at most to \$2.50 for an individual. Many of them took only the clothes they wore. Families were separated when the men were sent to one concentration camp and the women and children to another. The living conditions at these camps have been wretched, with hardly enough water and food supply available. Many refugees had been on the verge of coming to this country, having obtained visas for that purpose, before their deportation. Now they will be

obliged to make new applications for visas, but because of their lack of money they may find it impossible to do so. Although the French authorities have been forced to assume responsibility for the refugees, the aid they have extended has been meagre and insufficient because of their difficulty in caring for their own nationals.

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Over 30,000 Jews are said to be in concentration camps in the unoccupied part of France. . . . The country has no Jewish newspapers. Permission to publish newspapers either in Yiddish or French has been denied Jews. . . . Only one synagogue remains open in Paris. All other Jewish institutions are closed. . . . Gangs of Nazis and French criminals have been organized by the Gestapo to loot Jewish property. . . . Many prominent Jews in France have committed suicide.

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Of the 35,000 Jews formerly in the French provinces of Alsace and Lorraine 15,000 were evacuated at the beginning of the war. Recently, the Nazis instigated a pogrom in that territory, resulting in great damage to Jewish property. Then they used the pogrom as an excuse for expelling the remaining Jews from these provinces, on the ground that the population was opposed to their presence. The exiles were allowed only enough money to reach the unoccupied zone, and nearly all their possessions were confiscated. Great protest was made by the Nazi press against those French democrats, as well as priests who sought to take care of property left behind by Jews and prevent it from being appropriated by the Nazis.

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In an effort to obtain 150,000 members, the Zionist Organization of America has proclaimed the period from now to December 25th as National Zionist Membership Month. Public rallies and other events in hundreds of communities will be conducted by local Zionist branches during this period for the purpose of acquainting the Jewish people with the aims of the Zionist movement. Special

celebrations will be held during Chanukah week, from December 25th to January 1st. In this city, the membership campaign is to be under the leadership of David Tannenbaum who has been appointed director of the Greater New York Metropolitan Bureau. Mr. Tannenbaum is also president of the local Zionist branch, Eastern Parkway District No. 14. This District is arranging a series of meetings which will be featured by

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## NAPOLÉON THE FIRST ZIONIST?

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While in the midst of his Near Eastern campaign in 1799, Napoleon issued a proclamation in which he offered Palestine to the Jewish people. The text of this proclamation appears in a previously undiscovered manuscript published for the first time by the historian Dr. Franz Kobler. In the light of this discovery, Napoleon appears to be the first ruler of modern times to recognize publicly the right of the Jews to re-establish their national home in Palestine.

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entertainment and prominent speakers.

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Jews in Norway are prohibited from practicing law or medicine. They are also forbidden to hold religious meetings in private. Jewish shops are required to be clearly marked. Anti-Nazi students, however, have been deliberately patronizing these shops. At the risk of arrest, these students have frequently removed anti-Jewish slogans on shop windows.

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More than 60,000 Algerian Jews have been deprived of their French citizenship by a decree of the Vichy government, abrogating a 70 year old law which naturalized as a group all the Jews of that territory. In most cases these Jews had inherited French citizenship from their grand-parents. This decree will prevent many Jews from practicing law or medicine or from teaching. Special rules will be formulated for the individual naturalization of Algerian Jews.

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## "BEWARE, DR. WISE"—HITLER

A Nazi broadcast from Berlin has warned Dr. Stephen S. Wise, president of the American Jewish Congress, to beware of "a day of reckoning." The broadcaster declared that Dr. Wise is a personal object of Hitler's wrath and has been marked for deadly punishment by the Fuehrer.

Refugees from Germany have been permitted to volunteer for the Medical Corps with the Rhodesian forces. The Governor of Rhodesia, in answering those who criticized the government for leniency in interning aliens, declared: "As a race and community the Jews were subjected to a persecution reminiscent of a more barbarous era. In every country overrun by Germany persecution is at once introduced. Is it hoped that they will help their enemies against their only hope, an allied victory?"

Jewish diamond cutters from Holland now in Portugal may be admitted to Brazil. It has been suggested to the Chamber of Commerce in Rio de Janeiro by its Lisbon representative that these craftsmen could create a new industry with Brazil's resources of raw diamonds.

Many Jewish refugee families in Central and South America have been too poor to provide themselves with the necessary prayer or religious books, prayer shawls, scrolls of the Torah and other equipment used in religious services. Appeals for these articles have been made by them of Jews in this country. The United Synagogue of America is endeavoring to obtain as many of these items as possible from Jews here, for distribution to these needy refugees. Any paraphernalia of this kind will be welcome, even if used or in poor condition.

The Women's Division of the American Jewish Congress has made a gift of \$1,000 to the British War Relief Society for the purchase of a mobile kitchen. This equipment will feed 400 air-raid victims at one time. Three ambulances had previously been given by this organization to the British Red Cross.

A fire station in London was used as a place for religious services for firemen on Yom Kippur. The Superintendent of the station could not allow the men to go to a synagogue for the services because it would have seriously impaired the strength of the force. . . . Air raids in England have not been wholly without compensating results to some part of the English population. In some cases, where bombs took off most of the roofs of houses leaving shattered beams and tiles through which the stars could be seen, resourceful Jews are said to

have utilized the dwellings as Succahs.

Ways and means of promoting the ties between the Arabs and Jews in Palestine have been discussed by representatives of both peoples. At a meeting of Jews and Arab workers unity against the common Nazi and Fascist foe as a means of cooperation was stressed. A periodical has been published which is concerned with the ultimate permanent adjustment of racial relations.

The Jewish Agency Experimental Station in Palestine has successfully extracted from soya beans oil usable for aviation alcohol. Six hundred dunams of land have been cultivated for the bean in 1940. With the aid of a government loan to be used for cultivation for 15 years, 20,000 dunams are to be planted next year. Only one year ago soya beans were first grown satisfactorily in Palestine.

That conscription has been sanctioned by Jewish law from Biblical times to the present day is the subject of an article prepared for the Universal Jewish Encyclopedia by Rabbi Simon Cohen, Research Director of the work. Conscription, as practiced by the Jews when they were a nation and had armies, has been upheld generally by Jewish teachers in all places. In offensive wars exemption was granted to those who had been recently married or engaged, or had built a new home or planted a new vineyard, and to self-confessed cowards. In defensive wars no exemptions were allowed. The Talmud is quoted that in a war for the welfare of the nation in which Jews live "even the bridegroom must go forth from his bridal chamber and the bride from her canopy."

B'nai B'rith, the oldest and largest Jewish fraternal organization, has waived the payment of membership dues for all its members who have been or will be called into the armed forces of the United States. No distinction will be made between members entering service by enlistment or conscription. During the period of service they will not be required to pay dues, but will retain all the rights of members. In 1917 the society took a similar step.

Following a three months' tour of many countries in South America,

### LAST WORD IN OPPRESSION

Jews in Germany are forced to build air raid shelters although they are forbidden to use them. Over 10,000 Jews have been conscripted for this work.

Rabbi J. X. Cohen has declared that political leaders there fear that Germany may conquer a South American country and spread its influence to the remainder of that continent. On behalf of the American Jewish Congress and with the approval of this government, Rabbi Cohen and others went on a semi-diplomatic mission to formulate a plan for the unification of Latin-American Jewry in the general defense of democracy and in promoting solidarity of action in all matters concerning world Jewry. Pointing out that the German Embassies act as centers of Nazi propaganda in those countries and that German business firms serve as political organizations, Rabbi Cohen said that the German machine extracts tribute from every German whether naturalized or not. Fifth Column activities are widespread, he stated, and occur even on American steamers which travel between this country and South America.

A permanent Industrial Exhibition, sponsored by the Palestine Manufacturers' Association, has been opened in Tel Aviv. The exhibition is intended to reveal the productive capacity of the Yishuv, advance the campaign for the consumption of home products, and demonstrate the country's increasing self-sufficiency. The industrial contributions of the Jewish people in Palestine are considered as important as any direct military aid that could be furnished.

Hadassah, the Women's Zionist Organization of America, has sponsored 1,000 sewing groups in this country for the making of clothing and linen for use in Palestine. Over 94,000 pieces, valued at \$50,000, have already been sent by Hadassah to Palestine. In addition, this organization has sent great quantities of medical supplies and equipment to the land of Israel since the outbreak of the war. Shipments have been made via Cape Horn and the Port of Basra in Iran, and thence overland by truck to Haifa.

A minimum of \$1,000,000 a month for the coming months is needed for

*Continued on page 22*



# BROOKLYN JEWISH CENTER ACTIVITIES

## *Rabbi Levinthal to Give Series of Lectures on the History and Evolution of Anti-Semitism*

On Friday evening, November 29, Rabbi Levinthal will begin a series of four lectures on the subject, "The Great Hatred—the History and Evolution of Anti-Semitism." The specific subject of the first lecture will be "Anti-Semitism in Earliest Times." This will be followed by three lectures: "Anti-Semitism As a Science—Made in Germany"; "Anti-Semitism as a Political Weapon" and last, "Anti-Semitism, What it Means Today—Is it a Jewish or a Christian Problem?"

## *Rabbi Max Arzt Guest Preacher This Friday*

At our late services on Friday evening, November 22nd we shall have the pleasure of welcoming in our pulpit, Rev. Dr. Max Arzt, for many years the rabbi in the leading Synagogue of Scranton, Pa. who recently was appointed Lecturer in Practical Rabbinics and Director of Field Activities at the Jewish Theological Seminary of America. Rabbi Arzt is also a past president of the Rabbinical Assembly of America and has been active in all important national Jewish organizations. He is a preacher of fine ability and will undoubtedly bring to us a most important message. The topic of his address will be "Three Fundamental Questions." Rev. Kantor will lead in the congregational singing.

## *Lectures on Zionism and Palestine*

Under the joint auspices of the Center Institute of Jewish Studies for Adults and the Eastern Parkway Zionist District, a series of lectures on Zionism and Palestine will be given at the Center on Wednesday evenings at 8:30 o'clock throughout the season. The first of the series on History of Zionism and Modern Palestine is being given by Samuel Duker, well known writer and contributor to leading magazines. Mr. Duker's lectures will be continued on Wednesday evenings, Nov. 27th, Dec. 4th, 11th and 18th.

This series will be followed by lectures to be delivered by Rabbi Mordecai Lewittes, Miss Marie Syrkin

and Dr. David Tannenbaum. The entire series of twenty lectures will be free to members as well as non-members, except for a small registration fee of \$2 for Center members and \$3 for non-members.

## *Institute For Adults Now Open*

All the classes in our Institute of Jewish Studies for Adults are now functioning and new students will be welcome. The courses in Jewish History, Religion and Talmud are given on Tuesday evenings and the courses in the Hebrew language on Thursday evenings. It is an excellent opportunity for men and women to get the best instruction in these subjects, and we hope that many will avail themselves of this opportunity.

## *Important Notice to Members With Regard to Bar Mitzvahs*

**I**N order to avoid any misunderstanding or confusion with regard to the Bar Mitzvah ceremonies in our synagogue, parents should please take note of the following important instructions: The date of the Bar Mitzvah should be reserved as early as possible. Members who are first to reserve the Sabbath will have the Haftorah assigned to the Bar Mitzvah. If anyone desires a Sabbath that has already been reserved, the second Bar Mitzvah will be assigned to read a portion in the Torah, instead of the Haftorah. This, by the way, was the custom in many communities in Europe, which had the Bar Mitzvah boy read from the Torah instead of being the Maftir. Under this procedure, even a third boy can be Bar Mitzvah on the same Sabbath, being assigned another portion from the Torah. This procedure will do justice to all lads who become Bar Mitzvah on the same date and, at the same time, avoid the practice in vogue in many synagogues, where each Bar Mitzvah lad repeats the reading of the Haftorah. We are confident that this procedure will meet with the approval of all parents.

## *Judge Greenberg Dinner Wednesday Night*

Judge Emanuel Greenberg, first vice-president of the Center, will be tendered a testimonial dinner at the

Center next Tuesday evening, November 26th, at 6:30 o'clock. The dinner is arranged in behalf of the Federation of Jewish Charities. Reservations may be made at the office of the Center at \$2.50 per person.

## *Women's Courses in Jewish History and Religion*

Women who find it difficult to attend the evening courses in our Institute of Jewish Studies for Adults, will be pleased to learn that we have arranged two special courses which are given on Wednesday mornings under the leadership of Mrs. Helen Levinthal Lyons. The course in Jewish History is given at 10 o'clock and Religion and Bible at 11 o'clock. A large number of women have already enrolled. Further registration will be accepted.

## *Class In Contemporary Literature*

The class in Contemporary Literature under the leadership of Mr. Jacob Kaplan meets on Wednesday evenings at 8:30 o'clock. Admission is 15c to non-members and free to members.

## *Nominating Committee Elected*

The following constitutes the Nominating Committee, whose duty will be to make recommendations for officers, members of the Board of Trustees and Governing Board to be voted upon at the next annual meeting:

### *From the Board of Trustees:*

Isidor Fine, 135 Eastern Parkway.  
J. L. Holtzmann, 671 East 17th St.  
Dr. Moses Spatt, 505 Eastern Pky.

### *From the Governing Board:*

David Goodstein, 1338 Carroll St.  
Morris D. Wender, 1191 Carroll St.  
Albert Wittey, 240 Crown St.

### *From the Membership at Large:*

Morris Brukenfeld, 1276 President Street.  
Joseph Levine, 263 Eastern Pky.  
Samuel A. Schneider, 1354 Union Street.

**Sisterhood to Hold Next  
Cultural Meeting Dec. 9th**

The next program meeting of our Sisterhood will be held on Monday afternoon, Dec. 9th at 1:30 o'clock. Mrs. I. H. Levinthal, chairman of the Program Committee, announces as the main feature of the afternoon, a review of an important recent book to be presented by Mrs. Maurice Finkelstein. Mrs. Finkelstein appeared once before at a Sisterhood meeting and made such a fine impression with her book review that she was urged by many who heard her to appear again at our meeting.

**Junior Federation to Be Our  
Guest at Services Nov. 29th**

The members of the Junior Federation of Brooklyn Jewish Charities have arranged to visit in a body the services of the various synagogues in our community. Next Friday evening, November 29th, they will be the guests at our services at the Center. A special section of seats will be reserved for them and we assure them a hearty welcome.

**Young Folks League Social**

On Sunday afternoon, November 24th, the Young Folks League will inaugurate a series of Sunday afternoon Cocktail Parties from 2 p.m. to 6 p.m. Admission free to members and one guest.

**Candle-Lite Girls' Party**

On Saturday evening, November 23rd at 6:30 o'clock, the Candle-Lite Girls will hold a Thanksgiving Party. All members of this group are invited.

**Congratulations**

We extend our hearty congratulations and best wishes to the following:

Mr. Charles Berkowitz of 1580 Carroll Street on his marriage to Roslyn Friedberg on November 21st.

Mrs. Simon Gasner of 925 Prospect Place upon the occasion of the marriage of her granddaughter Edith A. Hodes to Dr. Myron Michael Rubin on November 17th.

Mr. and Mrs. David Halpern of 789 St. Marks Avenue and Mr. and Mrs. Louis Zankel of 1505 President Street on the marriage of their children Hazel Halpern to Mr. Harry Zankel at the Center on November 17th.

Mr. Nathan Wolfe of 1548 Carroll Street who was married to Miss Besse Tarvin on November 20th.

# FORUM LECTURES

EVERY MONDAY EVENING AT 8:30

DECEMBER 2nd



Anita Block

**ANITA BLOCK**

Leading authority on European-American drama, lecturer and playreader.

Subject: "THE AMERICAN  
THEATRE TODAY"

DECEMBER 9th

**UPTON CLOSE**

One of the most stimulating lecturers on world affairs. Author, traveller and radio commentator. Former professor at the University of Washington. Noted authority on Far Eastern Problems.



Upton Close

DECEMBER 16th

**REV.**

**JOHN HAYNES HOLMES**

Distinguished liberal preacher and minister of the Community Church of New York. One of the best speakers on the lecture platform in this country.



Rev. John Haynes Holmes



HAVE YOU PUT IN YOUR RESERVATIONS  
FOR THE CENTER EVENING AT THE

## Metropolitan Opera House ON SUNDAY NIGHT, DEC. 15, 1940

THE GREATEST SINGERS IN EXCERPTS FROM THE  
GREATEST OPERAS

Don't Wait Until Only Poor Seats Are Left

### Junior Club Meetings

The following clubs hold their meeting on Saturday at 7:30 P.M.:

Shomrim—Boys up to 16.  
Center Girls—Girls up to 15.  
Maccabees—Boys up to 13½.  
Vivalets—Girls up to 13.

The Candle-lite Girls (up to 11 years) at 7 o'clock.

The Photography Club meets on Sundays at 2:30 P.M.

Boy Scout Troop No. 125 meets every Monday night at 7:30 P.M. Registering all new Scouts.

The Inta-League (Girls 15 to 17; boys 16 to 18) holds its meetings on Wednesday evenings at 7:30 o'clock.

A class in Elocution and Dramatics meets on Wednesday afternoons at 4 o'clock.

These clubs are guided by expert leaders and are open for membership to children of Center members and to students attending a Center school.

### Sisterhood Board Meeting Monday

Members of the Board of Directors of the Sisterhood are requested to please attend a meeting on Monday afternoon, November 25th at 1:30 o'clock.

### Speedy Recovery

Best wishes for a speedy recovery are extended to Samuel Koff, who is confined at the Mt. Sinai Hospital.

### New Books in Our Library

The following books have recently been acquired by our Center library and are now available for circulation:

The Great Hatred—Maurice Samuel.

The Golden Bough—J. G. Frazer.  
Jewish Future and Fate—Dr. Arthur Raffin.

Philo and Oral Law—S. Belkin.  
The Jewish Library—Leo Jung.

Tragedy in France—André Maurois.

History of the Jews—Paul Goodman.

Origin of Republican Form of Government—Oscar Straus.

The Kosher Code.

Far Over the Sea—H. N. Bialik.

Giants on the Earth—B. Pessin.

From Many Lands—Louis Adamic.

For Whom the Bell Tolls—Ernest Hemingway.

Jewish Child's Garden of Verses—A. Burstein.

History of Mediaeval Jewish Philosophy—Isaac Husik.

### Acknowledgment of Gifts

We are grateful to the following for their contributions:

#### Library

Aaron Halper.

Benj. Z. Levitt.

David Feiner in memory of David Shapiro.

#### Prayer Books

Mr. and Mrs. M. Goldberg in honor of the Bar Mitzvah of their son, Robert, on September 28th.

Mr. and Mrs. Sol Sussman in loving memory of their parents.

Mr. and Mrs. Emanuel Cohen in honor of the Bar Mitzvah of their son, Morris, on November 9th.

**BASKETBALL GAME**  
Sun. Eve., Nov. 24 - 8:30 p.m.

•  
**Brooklyn Jewish Center**  
vs.  
**Jewish Community House**

— Admission —

50c to members; 75c to non-members; 50c to girls

Y.F.L. Invitation Dance follows game.

Sun., Dec. 8th—  
**UNION TEMPLE**

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Fischbach, Bernhard

8.33 Fur Mfg. Married  
Res. 9423 Avenue A  
Bus. 145 W. 30th St.  
Proposed by Dr. Chas. Windwer

Fortunoff, Daniel G.

6.25 Student Unmarried  
Res. Granada Hotel  
Proposed by Jacob A. Fortunoff  
and Maurice Bernhardt

Goldfarb, Philip

8.33 Novelties Married •  
Res. 45 Linden Blvd.  
Bus. 20 W. 23rd St.  
Proposed by Benjamin J. Kline

Katz, Benjamin

8.33 Hosiery Married  
Res. 1399 Carroll St.  
Bus. 328 Grand St.  
Proposed by B. Gabel

Levy, Joseph, Jr.

8.33 Architect Married  
Res. 250 Crown St.  
Bus. 153 Pierrepont St.  
Proposed by Charles Perman  
and Isador Lowenfeld

Mormar, Sidney

6.25 Attorney Unmarried  
Res. 469 Crown St.  
Bus. 16 Court St.  
Proposed by Dr. L. H. Bernstein

Muray, George M.

6.25 Watches Unmarried  
Res. 995 Eastern Parkway  
Bus. Woodside, L. I.  
Proposed by Jacob S. Doner

Saltzman, Arnold A.

6.25 Manufacturer Unmarried  
Res. 55 Parade Place  
Bus. 1410 Broadway  
Proposed by Alvin E. Moscovitz

Schwartz, Harry

6.25 Govt. Unmarried  
Res. 465 Georgia Ave.  
Bus. 134 Lafayette St.

Spector, Samuel D.

8.33 U. S. Attorney Married  
Res. 901 Washington Ave.  
Bus. 201 Varick St.  
Proposed by William L. Kuhn  
and Samuel R. Tedoff

Weinstock, Dr. Irving

3.13 Physician Unmarried  
Res. 899 St. Marks Ave.  
Bus.—Same  
Proposed by Murray Karron

The following has applied for re-instatement in the Brooklyn Jewish Center:

Wolfe, Nathan T.

8.33 Insurance Married  
Res. 1025 St. Johns Place.  
Bus. 212 Fifth Ave.  
Proposed by Joseph Goldstein  
and Charles Goody

EMANUEL GREENBERG  
Chairman Membership Committee

### Notice of Unveiling

Unveiling of the monument in memory of the late Mrs. Max Fabrikant will be held on Sunday, November 24th, at 1 p.m. on the Mt. Hebron Cemetery, Block 47.

### Junior League Meeting Thursday

On Thursday evening, November 28th, at 8:30 o'clock, the Junior League will hold a regular meeting. The meeting will feature a historical quiz. Dancing will follow.

### Sisterhood Choral Group

The Sisterhood Choral Group has resumed its activities for the season. Center members who are interested in joining this group are requested to please leave their names at the information desk. The group is under the direction of Mr. Moshe Nathanson and meets every Tuesday at 12:45 p.m.

## NEXT MONTHLY MEMBERSHIP SOCIAL

Tuesday Evening, Dec. 4th  
at 8:30 o'clock

Following a brief business meeting there will be a program of entertainment

Refreshments will be Served

Please Reserve the Date

### Sabbath Services

Kindling of candles at 4:17 o'clock.  
Friday evening services at 4:20.  
Sabbath services, Parsha Haye Sarah, will commence at 8:45 A.M.  
Rabbi Levinthal will preach on the portion of the law.  
Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:30 P.M.  
Mincha services at 4:30 P.M.

### Daily Services

Morning services at 7 and 8.  
Mincha services at 4:20 P.M.

## AFTERNOON SOCIAL

tendered by the

## INTA-LEAGUE

Sunday Afternoon, Nov. 24th  
from 2:30 to 5:30 o'clock

Music by

JOHN SILVER

and His Rhythm Pirates

Admission — 25c

## "TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: November 28th

Subject:

"WHAT KIND OF WORLD ORDER DO WE WANT?"

Speakers:

H. G. WELLS  
DR. HU SHIH

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.



## THEY CONTRIBUTED TO THE MACHINE AGE

*Continued from page 10*

tured electric meters.

The public was to remain unaware of wireless, however, until 1901, when, on December 12th, the Italian inventor, Marconi, seated at a table in the army barracks on Signal Hill, Newfoundland, toyed with a strange instrument and tapped out the letter S three dots in the Morse code. The electric impulse sped through a wire which led to a large kite flying in a strong wind, 400 feet above the barracks. And what Hermann Aron had accomplished twenty-one years before across the Wannsee River Marconi now duplicated over the wide expanse of the Atlantic Ocean. The oscillations made by tapping out the letter S sprang from the kite, passed 2,000 miles through the atmosphere, and,

accompanied by crashing electric sparks, was guided with man's magic down the aerial of the wireless station erected at Poldhu, Cornwall, and received by an agitated English operator.

The Jewish director of the renowned Zeiss works in Jena, Siegfried Czapski, devised important optical instruments. Hans Adolf Boas perfected technical inventions on the X-ray, in photography, and the electro-magnet. Anatol Marco Josepho, a Russian photographer, invented the Photomaton, which automatically photographs a person and develops the negative at one sitting. This invention, upon which Josepho began working nineteen years ago when he was in the Orient, was sold for one million dollars. It is now a familiar object at entertainment places.

The inventions of Isadore Kitsee include a refrigerator car, a phonograph disc, a new type of coalbreaker, and an underground system of telegraphy. And Louis Steinberger, who has discovered an insulating material for high voltage current, is known as the "Jewish Edison" because of his numerous inventions.

Then there is Abraham Jacob Stern, who many, many years ago used to study the Talmud before his cottage in the tiny, sleepy village of Hrubieszow, Poland. One morning sounds of galloping disturbed him. He glanced up and saw a runaway horse in the village roadway. Hastily interrupting his study of the Torah, Stern snatched some children playing on the road from the horse's galloping hoofs. Later he invented a "tongue and brake" which prevented horses from running away.

Abraham Jacob Stern of Hrubieszow also invented a new form of sickle and thrashing machine which improved the harvesting of crops, a machine for calculating the square root of numbers, and a topographical wagon which engineers found very useful in surveying level land surfaces. Yet this man remained the village orthodox Talmudist. He wore a skull cap even before his eminent gentile friends who had elected him a member of the Warsaw Society of Science. He never shaved. When he was a guest in the castle of Adam Czartoriski, he brought along a cook to prepare a kosher meal for him.

An ingenious Jewish mechanic, Siegfried Marcus, is credited with inventing the first automobile. Starting his career by making dental instruments and the apparatus for a magician, Marcus worked as a mechanic for Siemens and Halske in Berlin until 1852, when, financially independent, he moved to Vienna.

Siegfried built the first horseless carriage in 1864. Later he amazed the neighbors and frightened the groomed horses of Austrian noblemen by steering the first benzine-driven machine through the streets of Vienna. In 1883, years before Charles Duryea was to begin work on the automobile, Siegfried Marcus was constructing a two-cylinder motor car.

## SHARE

SHARE THE JOY YOU HAVE HAD IN  
THE BROOKLYN JEWISH CENTER  
WITH OTHERS

...

FEW OTHER COMMUNAL ORGANIZATIONS IN THE COUNTRY HAVE THE ADVANTAGES THE CENTER HAS. DESCRIBE THEM TO YOUR FRIENDS, TO YOUR ACQUAINTANCES, AND INFLUENCE THEM TO BECOME MEMBERS.

## SPEND NEW YEAR'S EVE AT THE CENTER

DINNER de LUXE  
DANCE ORCHESTRA  
NOISE-MAKERS

Make Your Reservations Now!

## Y.F.L. AFTERNOON COCKTAIL PARTY

Sunday, Novembr 24th

2 to 6 P. M.

In Ladies Social Room

## Miami Beach

Directly on the Beach

A new and modernistic Hotel or Ocean Promenade in Heart of the Fashionable North Beach Section. Luxuriously appointed. Dining Room & Cocktail Lounge.

Attractive Early Season Rates  
to December 1st  
DOUBLE from \$4 DAILY

European Plan  
Private Beach

"Catering to a  
Distinguished  
Clientele"

A. Halperin  
Pres.  
R. A. Hyatt  
Mgr.



The TRAYMORE

ON THE OCEAN AT 24th STREET

## COMMUNIST PROPAGANDA FOR JEWS

*Continued from page 8*

Soviet-German pact, which they had acclaimed as a bulwark of peace, was actually the spark that set off the European conflagration and was thus the direct cause of the extermination of hundreds of Jewish communities throughout Europe.

Following the partition of Poland as well as the acquisition of Baltic and Rumanian territories, there was no limit to Communist rejoicing. Their propaganda "shock troops" began to work feverishly. A flood of letters from individuals and press correspondents from the "liberated" territories, appeared daily in the New Communist press. Their spokesmen addressed meetings and gatherings on the significance of this "Jewish liberation" (*Freiheit*, July 5, 25, 1940). The appeal was especially directed to the *landsmanshaften* of those territories in this country. A "people's conference" was convened under the auspices of Icor in New York on April 28, 1940, to which all *landsmanshaften* were invited. Subsequently, Icor issued another call to the *land-sleit* of the Jews of the "liberated countries," urging them "to join the Icor and become a part of our family," and thus "help spread the truth about the Soviet Union" (*Freiheit*, July 25, 1940).

The greatest boast of the Communists for many years has been Biro-Bidjan, a far eastern province of the Soviet Union which was proclaimed a Jewish autonomous region by the Soviet Government in 1934. According to the late M. J. Olgin, the main reconstruction work for Jews in the territories recently occupied by Soviet Russia will also be effected in Biro-Bidjan. "Under these conditions," he wrote, "the Jewish autonomous region, Biro-Bidjan, with its vast potentialities, acquires greater significance. It is there where hundreds of thousands of new Jews can go in the very near future to start a new life in their own country" from the *Freiheit* pamphlet, *M. J. Olgin*, Dec. 1939).

Biro-Bidjan has thus far served neither to alleviate the plight of the Jewish people in oppressed European countries, nor even to play any significant role in the improvement of conditions of the Jews in the Soviet Union. From the scanty informa-

tion available from Soviet sources, it is learned that after twelve years of intensive colonization efforts there are now barely 25,000 Jews in that region, who comprise less than one-fourth of its population. The Jews of Soviet Russia did not care or had no real urge to go there. Furthermore, in spite of promises made by the Soviet Government in 1936 to transfer 1,000 Polish Jewish families to Biro-Bidjan, no Jews from abroad have been permitted to settle there. While the Communists claim that the undertaking has cost the Jewish people "nothing," "not a cent," Icor carries on a continuous campaign among American Jews, having collected tens of thousands of dollars for Biro-Bidjan. The Communists in America, however, have known how to utilize their "gigantic project," as an educational and practical propaganda method.

\* \* \*

In spite of strenuous Communist efforts to gain adherents among Jews, they have exerted only a negligible influence upon Jewish community life. They did meet with relatively greater success during their anti-Nazi period, but, since the signing of the German-Soviet pact, their influence has rapidly declined. Jewish party leaders and rank-and-filers left the Party and its subsidiary organizations en bloc. Even such a veteran of the Communist Party as M. Epstein, editor of the *Freiheit*, resigned. Ephraim Schwartzman resigned as national secretary of the Jewish People's Committee. Yikuf also lost its most prominent members, including such writers as I. Opatashu, P. Hershebein, Dr. A. Mukdony, B. Z. Goldberg and H. Leivik. Such leading Jewish organizations as Junior Hadassah and Young Judea severed their affiliation with the American Youth Congress. The names of important Jewish organizations are absent from the Emergency Peace Mobilization, and only a few new "innocents," a testimony to their naiveté and to strenuous Communist efforts, have appeared at its sessions. Symptomatic of a sharp decline in the circulation of the Communist *Freiheit* is the fact that it has recently been compelled to raise its price from three to four cents and at the same time, carry on

a vigorous campaign for contributions and new subscribers. In the issue of June 17, 1940, there was an urgent appeal to the "*Freiheit* Stakhanovists" to go out with "Olgin Boxes" in an emergency relief campaign for their paper. *Jewish Life* did not survive its first year, and *Der Hammer*, Yiddish Communist monthly, also expired with the October 1939 issue.

Despite the vociferousness of Communist propaganda, designed to give the impression of numerical strength and effectiveness, their means of disseminating propaganda among Jews are weak, and their reading public is small. There are no pro-Communist publications in the Jewish field outside of the Party organs and its affiliated or "innocent" groups.

This is not the place to summarize Jewish objections to Communism, but the very activities of all Jewish organizations are anti-Communist in their nature. A most relentless fight against Communists is being waged with telling effect in labor, religious and Zionist circles. Most American Jews, like most Americans, regard them as a nuisance rather than a menace. Only in New York do they constitute a problem. On the other hand, one should not overlook the fact that the small group of Communist diehards who carry on tenaciously in spite of their setbacks in the Jewish field are bound to get publicity, if not results.

### *To those who have not selected a Final Resting Place*



The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

Do not postpone action on this important matter in your life. Write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.



## JUDAH HALEVI—ON THE 800th ANNIVERSARY OF HIS DEATH

*Continued from page 6*

Jewish thinkers glorified Greek philosophy and were anxious to come to terms with it—often at the expense of Judaism—Judah Halevi struck out boldly for the autonomy, nay, the supremacy, of the Jewish religion. While Jewish, Christian and Mohammedan theologians servilely paid homage to Aristotle and recognized no frontiers to the kingdom of reason, Judah Halevi alone had the courage to set a limit to human thought and proclaimed, "Thus far shalt thou go and no further." He did something that was even more revolutionary. He crystallized his attitude to Greek philosophy by saying that it was like a tree that produced beautiful blossoms but no fruit. It was indeed a revolution pure and simple, all the more unique and striking since it came from a man of a despised and taunted race.

Judaism, Judah Halevi puts into the mouth of the Jewish teacher, is a historical religion. Its evidence does not depend upon the proof of reason. The knowledge of God cannot be deduced from the speculative sciences, but springs from the very soul and genius of the Jewish people, which alone is capable of comprehending Him. To the Jew, he says, the need of God is not a necessity of the mind, but the need of the soul. Science can be no substitute for religion, for their domains are different. One is of the head, the other of the heart; one is outward, the other is inward.

Perhaps never has there been a greater lover of his people than Judah Halevi. He loved Israel with a great and overwhelming love, forgetting their weaknesses, forgiving their sins, overlooking their backslidings. He would see no iniquity in Israel, no fault or blemish in his people. Their very transgressions were evidence of their greatness. When the king confronts the Jewish teacher with the making of the golden calf, the latter is quick to reply that human life is to be judged not by its lowest, but by its highest instinct. "Some excuse may be found for them in the discussion that broke out among them, and in the fact that, out of six hundred thousand souls, the number of those who worshipped the calf was below three thousand." "If there were no Israelites," he says, "there would be no Torah." And again, "They (the Israelites) did not derive their high

position from Moses, but Moses received his for their sake."

The suffering of his people oppresses the heart of the poet-philosopher, but he does not despair. It is better to be sick and suffering than be like clay and wooden images in which there is no life. All of the world's redeemers had been suffering Messiahs. "The nations boast of these, but not of the kings whose power and might are great, whose walls are strong, and whose chariots are terrible." Israel, though sick and suffering, is not dead, but is waiting for a miracle to revive it and bring it a cure. Then follows his famous utterance which has become a classic, "Israel among the nations is like the heart amidst the organs of the body; it is at one and the same time the most vulnerable and the most healthy of them."

Second to his love of Israel is his love of the Land of Israel, a love without measure or end. With what endearing terms he surrounds that love! No imagery is too bold, no metaphor too striking to apply to the land where the cradle of his ancestors stood. He gathers all the choice quotations of the Bible, Talmud and Midrash, and hangs them about the neck of his beloved like a string of pearls. All souls are gathered there to be lifted to heaven. All the prophets prophesy in or about Palestine. The Persians, Indians and Greeks lay their treasures as willing tribute at her feet. All roads lead to Palestine, but none from it. And when the king taunts the Rabbi with Israel's unwillingness to return to the Holy Land, the Rabbi admits the truth of the accusation, an admission that sounds so familiar. "Divine Providence was ready to restore everything as it had been at first, if they had all willingly consented to return. But only a part was ready to do so, whilst the majority and the aristocracy remained in Babylon, preferring dependence and slavery, and unwilling to leave their houses and their affairs."

A devout and burning faith flows through the pages of the book, and the author is never so poetic as when his thoughts dwell on prayer. Prayer, he says, is to the soul what nourishment is to the body; it revives and quickens it. The further the soul is removed from prayer, the more it is

darkened by contact with the material things of life. The blessing derived from one prayer lasts till the time of the next prayer, just as the strength derived from one meal lasts till the next. But in order that prayer might achieve this purpose it must be communal, not private. There is a mysterious power in prayers when they are blended with those of the community. "A person who prays but for himself is like one who retires alone into his house, refusing to assist his neighbors in the repair of their walls."

Judah Halevi's social philosophy is of the loftiest kind, a philosophy that finds its fulfillment in the life about us. "The relation of the individual is as the relation of a single limb to the body. Should the arm, in case bleeding is required, refuse its blood, the whole body, the arm included, would suffer. It is the duty of the individual to bear hardships, or even death, for the sake of the welfare of the commonwealth."

It is on this score that he indicts asceticism, the fleeing from the world, the cowardly secluding oneself from the fellowship of the life about him. "The divine law," he says, "imposes no asceticism on us. It rather desires that we should keep the equipoise, and grant every mental and physical faculty its due, as much as it can bear, without overburdening one faculty at the expense of another . . . Prolonged fasting is no act of piety for a weak person . . . For him fasting is a hardship and a self-denial. Neither is diminution of wealth and act of piety, if it (the wealth) is gained in a lawful way and its acquisition does not interfere with study and good works."

Judah Halevi's assault upon the Karaite position is sharp and incisive. The Bible, he says, would have been like a treasure without a key were it not for the teachers and sages of the Talmud who unlocked it and enabled us to enjoy its splendor. Literal scripturalism without the informing authority of the Rabbis would lead us to endless errors. Moreover, strange elements and the admixture of foreign ideas would have weakened the divine legislation were it not for the fence that was erected around the Law.

Such are but a few of the thoughts which the author of the "Kuzari" ex-

pressed, and which make his book one of the lasting achievements of the Golden Age of Jewish genius in which it was written. Certainly the position of Judaism and the character and personality of the people that profess it were never more lovingly and eloquently presented. Thought and feeling, poetry and conviction, united in the creation of this work. It was left for future ages to attest to its true nobility. For, while many other books have been forgotten, or are remembered only as literary curiosities, the *Kuzari* still continues to warm and inspire thousands of grateful hearts.

### THE GROWTH OF SYNAGOGUES IN BROOKLYN

*Continued from page 11*

Avenue, 6, Sutter Avenue, 6, Twentieth Avenue, 5, Watkins Street, 7, etc. These synagogues extend from 1320 Sutter Avenue, which is near the boundary line between Brooklyn and Queens, into Sea Gate, which is located at the extreme southwestern part of Brooklyn.

In 1918 the Kehillah of New York City published a communal register which listed 177 synagogues for Brooklyn. Since then approximately 75 of those institutions have disbanded because of the shifting of the population and other causes. About 102 of these synagogues of 1818 are still functioning, 258 new synagogues have developed in the meantime.

Many of our places of worship are large, attractive buildings. They represent an initial expenditure of many millions of dollars and an annual expenditure of hundreds of thousands of dollars. If we estimate the average seating capacity at 500, the synagogues have total accommodations for about 180,000. This number seems sufficient for the ordinary needs of the community, since some synagogues attract only a handful of worshippers on Saturdays.

—SAMUEL P. ABELOW

### THE DAHABIEH'S STILL AFLOAT

*Continued from page 9*

transaction took place, many an important decision made. Now, of a Sunday morning, you will see the lithe and graceful navigators of the Club Maritme Aliyah taking a dip in the deep, or rigging up the sail of the S. S. *Kineret*, with probably never a

### THE NEWS OF THE MONTH

*Continued from page 14*

thought as to the amazing significance of their very presence on this spot, the overseas relief and reconstruction activities of the American Jewish Joint Distribution Committee. The prospective income from the United Jewish Appeal appears to be wholly insufficient to meet this urgent need. The committee has urged redoubled support by American communities to help raise the required funds.

A Seminar for Youth Leaders which will consider the fundamentals of Zionist ideology and the achievements of Modern Palestine is to be conducted by the Department of Youth and Education of the Zionist Organization of America, at its office in this city. Intended for a select group of national leaders of Avukah, Junior Hadassah, Masada, and Young Judaea, the Seminar will endeavor to interpret Zionism to American Jewish Youth and to indicate the relation between Zionist ideals and the American struggle for freedom and democracy. Outstanding Jewish scholars, educators, and rabbis will participate in the Seminar.

Under Nazi pressure, the Rumanian government has been taking steadily repressive measures against the Jews. Many prominent Jews, including members of municipal councils, industrialists and journalists, have

### EASTERN PARKWAY ZIONIST DISTRICT ELECTS OFFICERS

The following officers and committee members were chosen for the following year: Rabbi Israel H. Levinthal, Honorary President; William I. Siegel, Honorary Vice-President; David Tannenbaum, Pres.; Dr. J. N. Cohen, Joseph Goldberg, Frank Schaeffer, and Morris Weinberg, Vice-Presidents; Lester Lyons, Secretary; Jacob A. Fortunoff, Treasurer; Maurice Bernhardt, Chairman of Executive Committee.

Chairmen of Standing Committees: David Spiegel, Membership; Samuel A. Doctorow and Abraham H. Zirn, Jewish National Fund; Rabbi Mordecai Lewittes, Cultural Activities; A. David Benjamin and Morris Kramer, Publicity; Saul S. Abelov and Margaret M. Levy, Social Activities; Morris Miller, United Palestine Appeal; Harry A. Harrison and Chas. Rubenstein, Youth Activities.

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been arrested by the Iron Guard on charges of being pro-British and anti-Nazi. The Iron Guard adherents openly avow an intention to revenge themselves on the Jews for the death of their leader Codreanu. Jews who entered Rumania "illegally" in the last five years must leave within two months or be interned in concentration camps. Jewish doctors are forbidden to treat any other than Jewish patients.

The Jewish Communal Board in Berlin did not arrange the usual services for the Jews during the past High Holy days in temporary places of worship. The Board feared that the Nazis would attack the Jews gathered in these places and would also spread libels against them in connection with R.A.F. raids.

Of the 176,000 Jews in Vienna when the Reich absorbed Austria, only 58,000 remained in September, 1939. Since that time 5,000 Jews were able to escape to other countries, and 8,000 died, mainly through starvation, disease, and ill-treatment by the Nazis. The remaining 45,000 are forced to live in congested homes un-

der unsanitary conditions. The local Rothschild Jewish Hospital, which deals daily with numerous cases of nervous diseases and insomnia among the Jews, is reported to be confiscated shortly by the Nazi administration.

One hundred and fifty Jews are too much for Mussolini's case of mind. Although no more than this small number of Jews remained in Albania after that country was occupied by Italy, the Duce has ordered them exiled from that land.

The ridiculous lengths to which British Fascists go in order to arouse prejudice against the Jews are illustrated by their latest slogan that "the bombs follow the Jews." Their version is that the Jews are a kind of Jonah, who are singled out by the Nazis for destruction, and therefore bring destruction on those who shelter them. Propaganda of this sort has appeared in a number of towns, indicating that it emanates from a central source.

The Jewish National Workers' Alliance has established the "Louis

Lamed Literary Foundation" for the purpose of promoting literary works in Yiddish and Hebrew. Annual awards are to be given for the best productions in each tongue. The Foundation will publish in both languages a year book reviewing the literary events of the year and will assist in bringing out in both languages a popular history of Yiddish literature.

Eight ways to combat anti-Semitism are discussed by Rabbi Philip S. Bernstein, of Rochester, in the *National Jewish Monthly* for July-August. These are: maintain a dignified silence; answer the lies with the truth; attack the sources of lies, instead of the lies themselves; stimulate and participate in non-sectarian programs against un-American anti-Semitism; work for suppression of Jew-baiters; seek to eliminate the historic causes of anti-Semitism; strive for a just and abundant social order since the Jew suffers worst during periods of economic depression; and self-improvement. Rabbi Bernstein believes that no single method can be completely effective but that each can be used profitably at different times.

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